assassin be returned to the victim's family. If he was not known, however, the djema, or assembly of notables, designated a man from the tribe to go make himself prisoner in his place. There is no example of the hostage's having been put to death in such a case. Serious cases were usually judged by the amenokal, who was aided by four assessors, two taken from each side.

/296/ Suicide. -- Suicide is as rare as murder among the Tuareg. When one occurs, the person who committed suicide is abandoned on the ground unburied, and the camp is moved and abandoned forever. The Koran disapproves of suicide, and the Tuareg regard the suicide as if he had never existed and must never speak of him again.

Two crimes are blamed on the suicide: 1) doing away with oneself, which is not permitted for a human being who owes his life to God; 2) offending God in this way.

The soul of a suicide cannot find refuge and wanders forever. It likes to return to the spot where it left its mortal covering, and people claim that they can hear it nearby in the evening and that it makes so much noise that it is impossible to sleep.

Death. -- The Tuareg do not fear death. When one of them sees that he is dying, he gathers his relatives around him and gives his last instructions. Then, according to the religious principles which he may have neglected during his life but which he recalls at the final moment, he pronounces the "Fatika /fatiha? Ed./" or if he does not have the strength for that, he raises the index finger of his right hand and breathes his last.

The body is immediately washed in lukewarm water and wrapped in a shroud into which aromatic herbs are put, while the slaves go to dig the grave on a neighboring high spot. The grave is made of a little trench with two stages such as the Arabs use. The body is carried on a kind of stretcher ans taken to the burial place, head first, by four men. It is then placed on its right side with the face turned in the direction of Mecca.

487 When one speaks of a caravan trail, one must banish the idea of a route more or less arranged to facilitate traffic. The Saharian trails are simply marked on the ground by the tracks which the camels make, passing there in the same place for centuries. In the Ahaggar they look like a long, light ribbon running through the middle of the black rocks. The trail may be made up of two, three, or six ribbons which run parallel to each other, depending on its importance and the lay of the land.

Trails always follow the sides of valleys, naturally linking one well to the other and passing from one valley to another through the most accessible passes. They are never marked out. Of course in some places there are a few redjem, a kind of pile of pebbles to mark the passes or the nearness of certain wells, but these are rare and on the whole recently constructed, for the Ihaggaren have always strived to hide the routes through their country from strangers.

In sandy places and in regolith terrain where the ground is always more or less transformed by the action of the wind, the trail often becomes invisible, and the caravan must then trust to the knowledge of a guide or a man who has already traveled over the road several times and knows it.

Secondary trails. -- There are within the Ahaggar numerous secondary trails which are used for local needs. They all go from one well to another. All the agricultural centers are connected by a network of well-marked trails which are easy to follow without any great knowledge of the country. There are also pasture trails, little routes marked by the repeated trampling of goats going from one valley to the other and winding around the mountains; the animals follow them every day. This network is unbelievably extensive, and one might say that every mountain and every plateau is furrowed by several of these little paths. /314/ They are to be found in the most inaccessible and barest places, which shows that the Ahaggar used to be traversed in all directions,

524
"Tamott tekness 533
"Ehere iouof 584
"Ta'hett ter'tess 832
"Tir'irt touoss" [539]

which means:

The woman who argues.
Flocks that scatter.
The she-ass that breaks her tether.
The pot that tips over.

In a joking way, to be a real wit, the man could answer: "If I should find myself in this situation, I would first gather the flock, I would re-tether the ass, I would put the pot back on the fire, and only then would I pay attention to the woman," and there would be a chorus of indignant protests.

The woman makes it a point of honor to have as many admirers as possible. This is a proof that she is pretty and will not have trouble in getting married. 584 832

The ahal, begun after sunset, lasts quite late into the night, and the pale light that is shed by the stars allows shamelessness to have free rein. Although the married women joke and take part in the games, they behave themselves comparatively well. The others, however, may sit on the knees of their admirers. They kiss, but in a special way. Since the man must never uncover his mouth, he lowers his veil under his nose, and he piously smells the nose! of his loved one, who herself may kiss him. Even intimate handling (proh pudor! /oh, shame/) is allowed, which is never seen among the Arabs. 533 584 832

During these gatherings, when the amz'ad is played, it is listened to with great pleasure. This instrument has a way of exciting /10/ the Tuareg, who utter "Ouh! ouh!" as a sign of pleasure. They have even made a verb of it: isouhouh. [201]

But now is the time when the camels come from the pasture. They must be milked: that is the az'ouz'edj ‘l’ ## (from ez'edj ‘l’ ## , to milk). The women get up, and those present are given milk to drink. They will have to disperse. [272]